RELIGIOUS DISCUSSION.

AGGRESSIVE PULPIT MINISTRATIONS. WITHDRAWAL OF THE REV. W. T. SABINE FROM THE PROTESTANT EPISCOPAL CHURCH-THE REV. DR. 8. H. TYNG, JR., ON THE RELATIONS OF PROTEST-ANT CHURCHES-STRIKING SERMONS BY THE REV. H. W. BEECHER, THE REV. DRS. JOHN

HALL, GANSE, ARMITAGE, AND OTHERS. Pulpit ministrations in metropolitan churches were somewhat aggressive yesterday, the Protestant Episcopal Church being the main battle-ground. The Rev. W. T. Sabine, Rector of the Church of Atonement, whose refusal to bury George Holland, actor, from his church, called forth much criticism several years ago, announced his determination to leave the Protestant Episcopal Church, and explained his reasons to his congrega-tion in an elaborate sermon, which in the main is reproduced below. It will be seen that in his opposition to certain portions of the prayer-book and to the exclusiveness of the minority of that church he follows closely in the steps of Bishop Cummins, and it is probable that he will soon join the Reformed Episcopal Church. The Rev. Dr. S. H. Tyng, jr., in a sermon on "The Coopera-tion of Christian Churches," defined his position in the extreme evangelical wing of the Protestant Episcopal Church. St. John's Guild, in spite of the opposition of the vestry of Trinity Church, and the appeal of the Rev. Dr. Dix, has reinstated its master, the Rev. Mr. Wiswall. Mr. Beecher selected a singular theme in the morning, and many of the sermons of the day were noteworthy.

A RECRUIT FOR THE NEW CHURCH.

The Rev. W. T. Sabine at the Church of the Atonement (P. E.)
The Rev. W. T. Sabine, Rector of the Church of the Atonement at Madison ave. and Twenty-eighthst., announced yesterday morning that he intended to resign from the ministry of the Protestant Episcopal Church and then gave in a sermon, the grounds for action and for his preference for the Reference Episcopal Church. He took for his text the words: "What have I now done? Is there not a cause !"-I. Samuel,

Xvu., 29.

This, said he, was the answer of David to his brother Eliah when he complained that he had left those few sheep in the wilderness and came down to see the hattle. Viewed by itself and not as a connecting link in a wonderous chain of Providence, the risit of David to the army of Israel was an unimportant affair, and perhaps would interest us little. Yet, insignificant as it might seem, in David's opinion it had a cause, and, if it needed justification, could be justified. If the lesser events of human life and national history have their causes, so also must the greater. The men who inaugurate a revolution must be able to say why; and the man who takes a solemn and important step in and the man who cases a solemn state of himself and life, a step involving momentous issues for himself and others, a step which excites comment, sunders tender ties, and requires suffering and sacrifice, should first of all be satisfied that his action can be justified at the bar of conscience, in the light of Divine truth, and in the sight of a heart-searching God. When your pastor stands among you this day, to bring to a close an association of eight years, and to announce his intention of resigning his ministry in the Protestant Episcopal Church, you who have been the peculiar objects of his love and care, and who have not failed in real kindness to reciprocate his attachment, have certainly the right to ask him: What hast thou now done ?" Receive his answer, in

There must be a cause, and there is a cause. Let it be refaced that this cause is not to be found in the internal relations or conditions of the parish itself. The have so repeatedly expressed themselves, and have been so esteemed. The congregation has been harmounited, and useful in a high degree. The pastor does not go forth compelled to seek another field by equacy of support, nor is he driven out by strifes, ations, and discords among you; nor does he leave denied him any rightful liberty; por, again, does he loving and beloved. You have been generous and devoted, and the severance of the tre which has so long united us is one of the screst trials of your pastor's life. It is no indifference, want of sympathy, or attachment which prompts the action. His heart has again and again sunk within him when compelled to contemplate

ns and condition of the parish itself, for which God thanked, so neither does it originate in altered tastes, with has not changed an iots. He still holds to the great nental articles of Christian truth, still cherishes mee for a liturgical worship, still believes that Scripture to be essential to the being of a hristian church, a moderate Episcopacy nevertheless the church of his fathers, he is loth to leave the fold into voice of internal conviction which cries, "Go forth, and there is a voice of divine direction which demands.

"Come out and be separate;" and these voices must be obeyed, cost what it will. There must be a going forth on the part of all who hear these voices and are loyal to truth and obedience to God. And for this separation

thus demed to others. 95. John declares, "We know that we have passed from death and his because we love the between we will be the charles." And the best of the between we will be the charles of the bouschold of fails, shares with us of its shelter and its privilege—what becomes of the evidences that we have passed from the becomes of the evidences that we have passed from the becomes of the evidences that we have passed from the becomes of the evidences that we have passed from the becomes of the evidences that we have passed from the becomes of the evidences that we have passed from the becomes of the evidences that we have passed from the becomes of the form of the

prejudice, by implies, by persona are the exertement of an hour, but by a sense of your obligation to Carist, to His cause, to the good of your own souls. So I leave you, and for what? That I may go forth to anarchy, to a wild and wicked lawlessness, to disorder, to a worship cold and bald, heartless and lifeless? Not at all! I expect to use the very forms I long have used and always loved. Episcopacy is not rejected. A liturgy is not discarded; my petitions will be presented in the same terms, my fault expressed in the same creed as now. And what shall I have gained? Gained! A clear conscience, a sense of duty done, and freedom from my bonds. I shall have the execlence without the evil that is within this Caurch! The weight will be taken off! I shall no longer be saying what I have been led to believe is not true. I can perform the functions of the organize the oretare no other canacies as tree immisciency of Jesus Christ without being considered factious and disorderly. I shall no longer be inducing others to enter relations which may prove harmful to their spiritual life! And is not this enough! I ask it in all honesty, is not this enough to justify my course?

office of the body of believers as here defined is the building of the wall of Jerselen. The one work of Carrist's Gurch to T. The Church of Jessel Christ is established in the midst of guilt to claim the world for Christ, to buptize it with the preached word. This is the testimosy of these things, to which world. The lot of the church by its very constitution the world for Christ, to build you notice, in the fold that the characteristic of the Church was not a failbuil of the church may never be delegated. It is dealed to the congression of failbuil on the world of the Church may never be delegated. It is dealed to the congression of failbuil on the world of the Church may never be delegated. It is dealed to the congression of failbuil on the world of the church may never be delegated. It is dealed to the congression of failbuil on the world in the wall. Foolishly to die through lit of the case in the wall. Foolishly to die through lit of the case in the wall. Foolishly to die through lit of the case in the people of Ged; and fosse all functions in the few, and try whole to many among the people to the mere perfect the congression of heathers and the congression of heathers and the congression of heathers and the congression of heathers are to the mere perfect the congression of heathers and the congression of heathers are the congression of heathers and the congression of heathers are the congression of heathers and the congression of heathers are the congression of heathers and the congression of heathers are the congression of heathers and the congression of heathers are the congression of heathers and the congression of heathers are the congression of heathers and the congression of heathers are the congression of heathers and the congression of heathers are the congression of heathers and the congression of heathers are the congression of heathers and the congression of heathers are the congression of heathers and the congression of heathers and the congression of heathers are the congression of heathers

souls is certain.

How much false prosperity there is in the Church.

How much false prosperity there is in the Church. Many churches and many people in different churches habitually look to numbers as the criteria of success. The success in the world is in proportion to its spiritual success. How rapidly the Church grew in the early apostole times. After that came the age of the martyrs, as they counted not their lives dear to themselves and were built with their blood for cement into the walls. Then the dark days of apostacy and error; then succeeded the glorious days of the Reformation. Now in every nation are Christian temples being reared by the power of the Holy Ghost. In this progress we have been permitted to do something. What I have said this morning about the theory of Christian work is not a vision; it is a fact. Mine eyes have beful such a people for the ten years that are now concluded. Those over whom I have years that are now concluded. Those over whom I have about the theory of Christian work is not a vision; it is a fact. Mine eyes have beheld such a people for the ten years that are now concluded. Those over whom I have presided have made it a resulty. How many in the congregation formerly assembled on this very corner are now preaching the word! Men, and women not a few. God be praised that women may proach—in the school, in the private circle, in associations of those who are of like mind and like faith. Thre has been a grand cooperative work accomplished. In all the different works, each one has had his own place and his work on the wall, subject to authority. We have enriched the kingdom of Heaven with many souls, and have made earth more bearable to many who are about us. Now a grand view is before us. The place of the builders is already assigned. Opponents have ceased to sneer at us, and our friends of the churches of Christ in this city gave us on last Monday evening their salutation. We have near relations to all that love the Lord Jesus Christ with sincerity. We start on a new basis. Our property is secured to the control of this congregation according to its will. Our affairs are administered by the people themselves. Our loyalty to the Protestant Episcopal Church is unquestioned. We stand here for Christ and to work for Christ, and if in dark days to come there should be a line drawn separating any part of the inheritance of Christ from the fellowship of all the rest, he who has read our thistory has no doubt where this people will stand. In this position we look out to the future. God have mercy upon us in our weakness, and strengthen us in all our work.

I simply read the statistics now. The amount of money contributed in this parish for ten years is \$55,340 16; the baptisms have been \$97; the confirmations, 597; funerals, 536; marriages, 28s, and about 1,400 communious. This is the record of ten years, and now we begin anew.

love! It is a higher affection than the parental affection. It is founded on elective affinities. As we so out of the household we flad men grouped together in neighborhoods, and that common interests and exigencies make neighbors. We find relationships which are so vexed by little blekerings that men do not know how strong they are. There are mea that have lived all their life in neighborhoods, fighting over a party wall perhaps, or over some annual that has broken into one's yard and devastated the garden; and they never imagine that the relationship between them has any power. How much you think of a neighbor you cannot understand until you meet him in Paris, after you have seen no familiar face for a long time. You almost kiss him you are so glad. He is as glad to see you, although he wonders somewhat at this sudden disclosure of affection on your part, which he has nover suspected before. [Anusement.]

Then we have relations of a civil character, where we are bound to do in partnership for the maintenance of the common wealth and the peace and safety of our own household, in connection with the households of all others. Then come, after all arbitrary relations of all others. Then come, after all arbitrary relations of all others, then they have relations which may involve honor, rectifude, teath, pride, selfishness, vanity. They may be high or low, but they are real. The partner is next to the brother, and those that are of the same guild or can other both by antipathes and by sympathies.

When I go as far as this, people say to me "Well, you are guite right." Now 1 begin to add, but there are more than these; there are relation established by reason of like affectious." I go further, and tell them there are relationships, I continue, which are established by reason of like affectious. "Ayes, ye-s," they say, "There are relationships, I continue, which are established by reason of like affectious. "Ayes, ye-s," they are not all you are not only sensible but you are sensuous. You are mentally provided the p

Church of Rome, and yet he has attempted to put their order, and tries to have a use for each. There is a great deal that is heroic in that Church, and there is not a man or woman there that is like Christ that my heart does not say to him, "Brother," or "Sister." [Applause.] The soul blood is more than the "Sister." body blood.

And the standard and th

like water from a perpetual fountain. It is more secure and safer than life; for what we have on earth is far from stable. Death may came at any soment and take from us those we love and who love us. Nothing is sure in life. The mariner, when the storm has passed, will look to the heavens to find the star by which to set his instruments and guide him on his way. Toat is fixed, and he, knowing it, feels confilence. The disturbance of the elements he feels is only on the earth; for when the clouds have parted and cleared away, the star will still be found immovable and undistorbed. The loving-kindness of God is as fixed as that star, and is as sure a guide for the Christian. When the hour of death arrives, relinace in the loving-kindness of God is setter than life. The dying Christian would not give up his hopes of nature happiness in the Heavenly Kingdom for all that his possesses. And for this the Psalmist says, "my lips shall praise Thee;" shall bring it before the whole world that the children of the world may acknowledge it. The lips of man are those of the sime; but by the loving-kindness of God the sins have been washed away, and the lips have been made strong enough through Christ to praise Hum for his boundless mercies. Blessed be God that we are allowed to praise Him! All tas temples of God are filled with His praises, and on this holy day they blend tegether in one votame of grand homage, and ascend to the throne of Hus, through whose loving-kindness we live and move and have our being.

RESTORATION TO SPIRITUAL LIFE. The Rev. Noul Hunt Schenck, D. D., at St. Ann's (P. E.) Church Brooklyn.

The Rev. Noah Hunt Schenck, D.D., preached, yesterday morning, at St. Ann's Protestant Episcopal Church, his topic being the Parable of the Prodigal Son in its relations of the Christian life. The especial theme was "Restoration," and the text was taken from Psalms xxiii, 3: "He restoreth my soul." The sermon was in great measure addressed to those who were to be confirmed in the evening by the Bishop. Before beginning his address Dr. Schenck referred to the diminution in the average attendance of communicants at church services in Brooklyn and New-York, which he said was increasing alarmingly, as ne had discovered by careful inquiry. Not over one-tenth of the communicants attend church more than once a week, and they attend on

inquiry. Not over one-tenth of the communicants attend church more than once a week, and they attend on Sunday mornings, when the weather is fine.

Dr. Schenck said that the time-long battle of man is for restoration. By that he meant not the restoration to health upon the part of him who is invalid; he did not mean the restoration to enaracter and influence on the part of him who has suffered defamation and who hes under the world's contamely and score. He meant not such a restoration, nor a restoration to that position of prosperity and all ience which some have possessed and loss through folly or misfortune, although there are a thousand such applies of the final restoration of all things, every one shall be restored to everything that has been forfeited through Adam's sin or man's folly. The speaker, here abandoning his theme, spoke of the idea of restoration put forward by "a church cailing itself "Broad," which ignores the idea of a moral restoration. It does not, however, reason according to the Inspired Word, and its one single idea of restoration is as old as the errors of the Roman Catholic Church, and hissolibly associated with the idea of Pargatory. God's word stands sure. Rostoration is the relastitution of the soul to the things forfeited. In looking at the parable we see the prodical returning to his father's house to be welcomed. His elder brother, however, stood aloof from the festivities designed to welcome his return, and was envious because he, who had always slayed at home and been rigutoous, had no such feast in als honor. This elder brother was designed to depict the Christian of long standing and to snow his infinity. I have seen such eiter brothers, said the preacher; I have sometimes feit like one of them. The parable would not have been a fairofful pertraiture if it had not an elder brother. The faither in the parable reliastive of the former sin, and well-ended to the commandon of the Church this evening will be will be well as those in the restoration is there, ever recurrent, and w

MOSAIC HEALTH!LAWS. The Rev. Dr Mendez at Shaarat Tephila. Dr. Mendez of Shaaria Tephila in West

Forty-fourth-st. preached Saturday morning on Jewish

Dietary Laws. Were any literary person, said he, to come before you and lay claim to perfection, you would expect him to substantiate his claim by a faultless logic. research, profound thought, and a perfect style. These great teacher whose writings are the Hebrew's heir-loom. The Pentateuch distinguishes our nationality; it is, as the Psalmist says, a perfect law. It ascends to the regions of psychlogy and does not hesitate to descend to the plane of Moses's corporeal wants. In the language of every day, it speaks of food, wages, garments. you, that cateth any manner of blood, I will even set my face against that soul that eateth blood, and will cut-him off from among his people." Let us turn our attention to blood probabilion in particular, and the detary laws in general. Blood is considered in Holy Writ as the connecting link between soul and body, a view expressed by modern scientists in terms perhaps a little less gross than those of the Mosaic writing. We may remark, in passing, that the scripture version is not that of the earlier Greek philosophers, who say that the blood is the life. In the days of Samuel, during the war against the Philistines. the Israelites, suffering with hunger, were tempted to slaughter catle and eat of the blood. They thus called forth a severe reproof from Saul. The prophets, who seldom speak of dietary laws, notice the blood prohibition. The early founders of so-calied Christianity regarded Mosse's command. A loyal Hourew pays strict attention to the removal of any appreciable quantity of blood. But let us turn to the wider subject of dietary laws—laws which have always been a fruitful topic for discussion, and have been mentioned in terms either of disparazement or honor. There is a scholar who asserts that the Mosaic law had its origin in a more ancent code—that of the Zend Avosta—in which animas are divided into clean and unclean. It is remarkable that the critical discernment of the learned author did not enable him to appreciate the spirit embodied in the Jewish law, and to contrast it with that of the Indic. The religion of the Jewish monotheistic, and their God is a God of goodness. A resemblance between the Exprina and the Jewish in the Jewish monotheistic, and their God is a God of goodness. A resemblance between the Exprina and the pewish law, any pocach more marry that of the Indic. The religion of the Jewish monotheistic, and their God is a God of goodness. A resemblance between the Exprina and the Jewish and their polarity was asserted to modern Jewish have the benefit of the monother of the feeling

anxious curiosity. The one stimulates us to know all that is revealed about the future life; the other warns us to stop on the boundary of the inscrutable. The boundary line between what is unknown and what is known as to the future life may be considered by us

known as to the future life may be considered by us to-day.

1. What is unknown in reference to the future life. The Aposile writes: "It doth not yet appear what we shall be." What we are now we know distinctly. "Be loved, we are now the sons of Ged." All believers are now the sons of Ged. There is something so hich and sublime in this thought that it attimulates anxiety to know what we shall be. No other question comes so close to our hearts. If standing on this earth we hold this filial alliance with the Evernal One, what is reserved for us in the life to come! We stand here insignificant creatures on the shores of time and gaze upon the great ocean of eternity and make carness inquiry. Twelve hundred years ago, when Edward of Scotland sat with his lords at night about a samptuous banquet table, a sparrow flew into the bail, fluitered about in the light and splendor for a few moments, and then flew out mot the darkness. A venerable sage said to the King, "Behold that sparrow, the embient of hunan life. We are born into the world, coming out of darkness we know not whence; we fluiter about in the light for a little time and then sink into the grave, disappearing in laceurable gloom, as that sparrow passed away into the night to be seen no more." Is it still true that we pass away into darkness, knowing nothing of the future! Nay, verily. The declaration of the Apostle must be taken with some limitation. Christianity sends its light beyond the grave, and all is not unknown. We know, for example, where we shall be. Christ said to the dying thief, "This day then shall thou be with me in Paradise," and in the Pather's house. We know also with whom we shall be there; with Abraham, with Israe, with Jiacob, with an innumerable company of angels, with the spirits of just men made perfect, with all our Christian friends and relatives who have gone before, and we shall be with Girst our Lord. We know w

instruction of the sprittual body, but what do we know of the qualities of the sprittual body, of a body which can be visible or invisible, needs neither food, sleep, or rest, or which is not table to disease, needed, and dealt. We cannot understand the details, but the great fact is clear.

Again it does not yet appear to what bights of knowing it is not been and the great fact is clear.

Again it does not yet appear to what bights of knowing the soul may rise in the future life. In this life the mind is eagloshed with the savare, the man with the child. Chimpare Isaae Newton, an infant in his moriter's lap, with the great discoverer in the maturity of his powers measuring worlds, sweeping the heavens with his telescope. Men are surrounded here by great obstructions in the way of large attainment. We lot is there who can estimate the vast progress of the soul when it reaches the heavenly world, when all human impediments have passed away, and when cycles of years are afforded for its de down only in part, then it shall be in full miss. As the light of the stars is lost in the glories of the rising sun, so the knowledge of the world will eliak into insufficance compared with the knowledge of heaven. Moreover, it does not yet appear what powers, larent in this life, may be called out hereafter. Even in this world new powers, new feelings, new emotions are developed under certain conditions. We know not to what we shall know he world to come. What expansion of mind may come, what fields of knowledge that mind may frace so the thought of the stars in the world no come. What expansion of mind may come, what fields of knowledge that mind may frace so the thought. In the vastness of His dominion and in the wonders of His mediatorial power we shall be joint heirs with the commendation of the stars and food. The most exalted comprehension can never grasp the grandeur of the thought. In the vastness of His dominion and in the wonders of His mediatorial power we shall be liporated by the advantage of the world of the sta

and we cannot love until we allow Him. At the result rection we shall be mirrors of Christ's glory, mirrors exposed to the face of the Sun of Righteousness. Then our bodies shall be modeled like His gorious body. We shall be like Him also in mind. The same mind shall be in us as in Christ. We shall see the truth as Jesus sees it.

LANGUAGE OF THE BIBLE.